his belly, being, as he ſaid, ordered to do it by the muſhroon. 276

The *Kamtſchadales* and the *Koreki* eat of it when they reſolve to murder any body; and it is in ſuch eſteem among the *Koreki*, that they do not allow any one that is drunk with it to make water upon the ground, but they give him a veſſel to ſave his urine in, which they drink, and it has the ſame effect as the muſhroon itſelf. None of this muſhroon grows in their country, ſo that they are obliged to purchaſe it of the *Kamtſchadales*. Three or four of them are a moderate doſe, but when they want to get drunk they take ten. 276 439

The women never uſe it; ſo that all their merriment conſiſts in jeſting, dancing, and ſinging. Their dance is in this manner: The two women that are to dance ſpread a mat in the middle of the room, and kneel down upon it oppoſite to one another, having a little tow in each hand. At firſt they begin to ſing very low, moving a little their hands and ſhoulders; by degrees they raiſe their voice, and encreaſe the motions of their bodies, 'till they are quite out of breath and fatigued. This ſtrange, uncouth entertainment, as it appeared to me, ſeemed greatly to delight the *Kamtſchadales*: ſo ſtrongly is every nation prejudiced in favour of its own cuſtoms. 535

In their love-ſongs they declare their paſſion to their lovers, their grief, hope, and other affections. The women generally compoſe them, and have clear, agreeable voices. Though they do not want an inclination for muſick, yet they have no muſical inſtrument, except a ſimple flute, and upon that they cannot play any tune. 533 534

Another of their amuſements is mimicking other people in their ſpeaking, walking, and all other actions. Whenever a ſtranger comes to *Kamtſchatka* they give him a new name, and obſerve every thing about him very carefully, which they mimick 536 537

for their diverſion in all their entertainments.

7:Lesseps T-3 (1787-88)1790 Kamchadal

756 Koutka their new-born children, who, the
776 moment they have left their cradle, are des-
786 tined to become chamans. The veneration
534 of the inhabitants of this village for sorce-
177 cerers can scarcely be conceived; it ap-
proaches to insanity, and is really to be pitied; for the extravagant and wild absurdities by which these magicians keep alive the credulity of their compatriots, excites our indignation rather than our laughter. At present they do not profess their art openly, or give the same splendour they once did to their necromancy. They no longer decorate their garments with mystic rings and other symbolic figures of metal, that jingled together upon the slightest motion of their body. In like manner they have abandoned the kind of kettle *, which they used to strike with a sort of musical intonation in their pretended en-

* A sort of *tambour de vasque* called *bouben*. It is still in use amongst the Yakoutsk, as will be seen hereafter.

chantments,

[Mashura--analyst]